February 21
1924

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Give instruction to a wise man and he will be yet wiser: teach a just man, and he will increase in learning" (PROVERBS 9: 9).

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A CONGRESSMAN'S TESTIMONY.*

WHEN the brethren were called so unexpectedly yesterday from their places in the audiences, to speak, the words of the late President Anthon H. Lund came to me, which he spoke many years ago to a group of missionaries who were leaving for their fields of labor. I happened to be one of that band. Said he, "When you are called to speak, it matters not how suddenly that call comes, if you remember the sixth verse of the fourteenth chapter of Revelations, and if you have a testimony that the prophecy therein recorded has been fulfilled, bear that testimony and the inspiration of the occasion will give you utterance."

I bear testimony to you this morning that I know the Gospel is true, and that the angel has come to which the Revelator referred when he said:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

This conference has partaken somewhat of the nature of a commemorative service of that event. Two great events have rather grown together among the Latter-day Saints, namely: the coming of the Angel Moroni, in fulfillment of this prophecy that I have quoted, and the work that we are doing in our temples, for the dead. Some one has said that the truest test of any doctrine is whether or not it can be and is being translated into the lives of those who believe it. One of the speakers yesterday, in referring

*Address delivered by Elder Don B. Colton, Member of Congress and former President of the Uintah Stake, at the third session of General Conference, in the Tabernacle, Salt Lake City, October 6, 1923.

to the Book of Mormon, said that the greatest evidence of its truth is found in the Book itself. So with "Mormonism" as a whole, the greatest evidence of its truthfulness is found in its teachings and in its practices, and in the effects it has had upon the lives of those who have accepted it. The building of temples, the constant work being done therein, the desire that comes into the hearts and souls of men and women everywhere to work for their dead relatives, are direct fulfillments of the prophecy that Moroni made that God would send Elijah to turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest he come and smite the earth with a curse. Where else in all the world are the hearts of the children turning to the fathers that have gone before? I feel an absolute assurance that the hearts of the fathers that have gone before are turning to their children, else why the desire to do this work that is being done in our temples, and the desire that comes into the hearts and souls of the children of men everywhere, who accept the Gospel, to come to these temples. How the words of our President yesterday morning appeal to us who are living! How we have thrilled as we have listened to those who have spoken. And we want the instructions they have given unto us translated into our lives. How we have resolved to reflect those teachings, to make of ourselves examples worthy of imitation!

Oh, I am not afraid of the assaults without, if we can but set our own houses in order; if we can keep our own lives clean, I am not afraid of the result. They who fight this work forget one thing, namely: the assurance given to every individual member of its truthfulness. What does it matter to us if they fight our leaders? We do not sustain these men solely because they are good men. We sustain them because there is an assurance in our hearts that God has spoken from the heavens, that He did send the Angel Moroni to reveal the Book of Mormon to the Prophet Joseph Smith. Before they can uproot in our souls the testimony that our faith has planted there, nay, that the Spirit of God has planted there, concerning the truthfulness of "Mormonism," they must do more than attack the leadership of this Church; they must convince us that we are wrong, that our homes, started under the inspiration of God, are not good homes. Oh, I know they attack "Mormonism" because they say it is not conducive to good homes. How little they know of what they speak when they say that!

A few months ago I happened to be in the office of a man who holds a high position in the American Government. I noticed above his desk a picture of Brigham Young. I commented upon it. He said: "Yes, I am making a collection of the photographs of all the great men that have been born in Vermont. I regard Brigham Young as one of the greatest, because," said he, "he taught the necessity of home building, the necessity of going out

upon the land and possessing it; and if all the people everywhere would teach and practice it as Brigham Young taught it, America would be safe."

They who seek to uproot this testimony in our souls must convince us that our fathers and mothers were wrong when they bore testimony to us as little children, day after day of the truthfulness of this work, of the divinity of Joseph Smith's mission. They must show me that my own mother when she sent me forth as a missionary, was mistaken when she said: "Though your going grieves me, and I am sorry for the parting, yet I want you to go, and I want you to remember this one thing: I can bear to see you go; and I can bear to see you come back, if necessary, in your casket, if God wills it, but I cannot bear to have you come back unclean or untrue to the teachings of the Gospel which I know to be true."

More than that, God takes these missionaries who go out as stammering, hesitating boys and girls, standing upon the street corners in humility, asking for His help, and makes of them mighty preachers of the Gospel, insomuch that they are able to confound the learned men of the world. Those who would destroy this work must make these men and women believe that that spirit, which enables them to do that, is a delusion and a snare.

More than that they must make us all believe that the testimony is false which has come to us in the lonely hours of our lives, when we have been alone upon the mountain tops or out on the prairies, when God has been with us and the conviction has come overwhelmingly to our souls of the truthfulness of this work and the divinity of the mission of the Prophet Joseph Smith. They must make us believe that when we have sat in the meetings of this conference and listened to the inspiring words of our beloved president and other speakers, and the witness is given to us that what they say is true, is a delusion and a snare.

For be it known that "Mormonism" rests upon the testimony that God gives to His children of its truthfulness. If you will do the work you shall know whether these men speak of God or whether they speak of themselves.

In humility and with all the earnestness of my soul I bear testimony that I know that the Angel Moroni came and revealed the Book of Mormon, that Joseph Smith was the instrument in the hands of God of establishing upon the earth God's Church, through which His Gospel may be preached to the world; and I bear witness of its truthfulness in the name of Jesus Christ. Amen.

WHAT shall I do to gain eternal life?
Discharge aright
The simple duties with which each day is rife.

A SPIRITUAL "TRIAL BALANCE."

Elder Stephen L. Richards.

(*Continued from page 100*).

Our conception of life, its meaning and our duties are gifts and attributes of the Gospel, and among the great conceptions which the Gospel has given to us is the conception of the human body, which I would set down as one of the next great assets that might be shown on the statement. Each one's body is a tabernacle wherein is housed the spirit, which is the child of the Father. Therefore, the body assumes a sacred aspect and no one can, with any degree of impunity, violate this tabernacle of flesh without offering affront to God, the Giver of it. That conception of the human body has given us a larger opportunity for clean living and for good health, than any other conception which has come to man. Anyone within this Church who entertains that conception of his body, feels that his body is of divine origin.

I often think of that conception in connection with the use of those poisonous substances which for years and years have been forbidden us by the Word of Wisdom, a sacred letter from the Lord. I can well conceive how people who do not entertain our same conception of the body might reason thus: "I may take them into my body, if I choose, I injure none but myself; my body is my own; I can do as I choose with it, and offer offence only to myself." We can take no such position. When a young man of our Church takes tobacco into his body, he is by force of this great conception which I have mentioned, constrained to say to himself in substance: "If I take poison into my body, I am estranging myself from the Father, I am offering offense to Him; I am violating His word." It has, we say, therefore a religious significance, a significance which is not accorded to that subject by people usually. And one of the most hurtful of all the consequences that come from breaking the Word of Wisdom, as we speak of it, lies in the fact that anyone of our Church who entertains this conception I have spoken of, when he takes poisonous substances into his body, builds up a barrier between himself and his God, and makes it difficult to approach his Father in heaven in prayer.

Without the aid of the spirit which comes from prayer, he finds himself less fortified to withstand the ills, the evils, the temptations of the world, and so he is reduced in strength to do the things and to stand for the things for which he ought to stand as a worthy member of the Church. Not only does that consequence ensue, but it usually follows that when young men of our Church begin smoking, they estrange themselves in a measure, from the company and companionship of their families, they lose the close association that our young men need with their fathers and their

mothers and their homes. They are often thereby driven to association and companionship with undesirable company which contributes to their ultimate downfall.

I have frequently reached the conclusion that the boy's downfall began when he began to smoke cigarettes, because—not that the mere smoking of a cigarette so reduced his bodily power as to prevent him from making a success of his life, but because it took him away from those uplifting influences so necessary to the maintenance of his manhood, and threw him into an enviornment which often contributes to his downfall. There is no conception of body, of mortality, which is more likely to bring men and women to a higher standard and plane of living than that great conception which I have mentioned which is given to us in the Gospel of the Lord Jesus Christ.

Of course the practical effect of that conception of body is that those who keep the commandments enjoy health. It is the great law of health; it is the greatest law of health ever devised or given to the human family, and I feel entirely safe in saying that a strict compliance with the Word of Wisdom will produce a healthier, stronger and more virile manhood and womanhood than can be secured in any other known way.

It was my good fortune, some little time ago, to be in attendance upon a great convention of social workers held in New Orleans, Louisiana. There was presented at that time a rather unique demonstration of the efforts of the National Health Bureau to promote the health of the children of our public schools.

It was extremely interesting to observe that the recent findings of science, as indicated in the procedure adopted in that convention were as nearly as may be in exact conformity to the doctrine of health and the principles of clean living as enunciated in the Word of Wisdom. Indeed, I think that it was something of a surprise to a large number of delegates from all over the country when it was pointed out in a very unique manner that such items as coffee, tea, tobacco, and all kinds of liquors, are in no sense good for the body, and should be abstained from. It was very much of a surprise to me also upon that occasion to have it set forth that meat is good food, if used sparingly. I thought, when I saw the demonstration, that he who gave it in behalf of the National Bureau of Health must have been acquainted with the Word of Wisdom as it is set forth in our Doctrine and Covenants.

This great asset, this priceless thing, may be set down to our credit. It entails a corresponding obligation and the obligation that comes with it is to be clean and respect that God-given body as a sacred thing. Every Latter-day Saint, appreciating this wonderful gift from our Father, will be loath to violate in any degree the sacredness and the purity of his body.

I next call to your attention in the statement of assets what I choose to call the great economic plan of the Gospel, a plan that

has grown up with the Church, and is a conception which is brought about by our fundamental conception of the relationship of man to the Father, and man to his brother. Under that conception, we construe man to be but a steward of all possessions coming to him in life, a trustee, if you will, with an obligation to consecrate that which comes to him for the service, the benefit of mankind. You all have heard, even those of you who may not be members of our Church, of our tithing system. Our tithing system is but a part of what might be called our great conception of consecration, of man's life, his property and his all to the establishment of God's kingdom; and in the last analysis I should say that it is our doctrine that everything which comes to a man is to be by man used and devoted for the uplift of his fellows and for the establishment of God's work. That does not mean that every man is obliged to turn all that he makes, all his money and all his property, into the coffers of the Church, but it does mean that he shall so use all his possessions that they contribute to the establishment of our Father's work; and no man is entitled to the arrogant assumption that he can take that which comes to him and use it disregardful of the consequences it may have in the promotion of righteousness.

Our system of tithing is but an indication, symbolic if you will, of our conception of consecration. The tithes that we pay are, first of all, an evidence of our subscription to God's plan, whereby we become trustees and stewards of that given to us. It is an evidence also of our devotion to His work. Of course, it is needless to say that the funds contributed by the tithepayers of the Church are indispensable to the carrying forward of the great work, and that they are used for that purpose. But the fundamental thing as I see it, lies in the fact that the Lord has revealed to us this great and wonderful conception that as His servants, we are to use the things of earth, which come to us through His grace, for the establishment of His work and the help of our fellows.

Of course there goes with such a conception a corresponding responsibility. That responsibility is to be faithful to the trust, to be worthy stewards and to return the great and wonderful gifts and talents given to us with full measure of interest, if interest we can earn by our achievements, in order that we may requite well the task and the opportunity given to us. It is a wonderful opportunity.

I often think of the rich man, the man who has been blessed with large means, and of the great responsibilty he has. I think that no great man into whose hands has come great fortune, will arrogantly say: "This is all mine, just to use for the promotion of my selfish interests. This is my accumulation, just to aggrandize myself and build myself up in the estimation of others." But I think that a truly great man, at least one who shares our conception of stewardship and consecration, will say: "God has

given me a wonderful advantage. I must use it for the benefit and the uplift and the help of my fellows."

There will come joy to such a man, and furthermore, he will be in large measure relieved from many of the incidental troubles and difficulties that beset the very rich, if he construes his obligation as in the nature of a trusteeship.

I will set down as the next great item in a classification of assets, that of spiritual guidance. Now you may say it is needless to mention this item specifically, because it is included in the Gospel plan. I mention it for the purpose of bringing it to your attention. We need spiritual guidance. I need not elaborate upon that thought. Every member of our Church recognizes that it is indispensable to the living of a good life, to the keeping of ourselves free and immune from the evil that besets us. Spiritual guidance comes to the people of this Church. It is fundamental with us that every man is entitled to the spirit of God for his guidance and direction, if he lives in conformity with the teaching of the Gospel of Jesus Christ. Individual revelation is a principle with us. That individual revelation must not be construed to mean that one man may receive revelation for the guidance of the Church unless he be appointed so to do, but it does mean that every man is entitled to have the Father's spirit and will evinced to him for the guidance of his life, and for those who are associated with him, perhaps, in the home circle. That individual spiritual guidance is the strength, at least one of the great items in the strength of this Church.

Not only do we believe that men are entitled to independent guidance for themselves and their families, but we further believe that men are entitled to receive and to know the will of the Lord from those who are set to preside over them and to give them advice and counsel. The history of this Church is replete with instances and illustrations in which communities of men, men and their families, and individuals have received proper guidance and direction from those who have been set to exercise presidency over them, in local jurisdiction or otherwise. It is a great blessing to contemplate the fact that men, when they are in doubt with reference to the course they are to pursue, may go to the bishops of their wards and to the presidents of their stakes and there receive from these men guidance and direction under the inspiration and power of their calling.

This great blessing of course carries with it an obligation, and the great obligation, which is at once a wonderful opportunity, that I should set opposite in the liability column is that of prayer. Prayer is the medium through which spiritual guidance is obtained, and it becomes not only a great obligation to keep in constant touch with the Lord through the medium of prayer, but at one and the same time it becomes a most remarkable opportunity.

(TO BE CONTINUED).

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, FEBRUARY 21, 1924.

EDITORIAL:

INSTRUCTION FROM THE "MORMONS."

IN A recent issue of the London *Evening Standard* the following news item appeared:

EMIGRATION BY SECTS.

The Prime Minister of Australia threw out yesterday a most interesting suggestion in his speech to the Methodists. He hinted at a sort of community scheme of emigration, with membership of the same religious organization as its basis.

Under it, I gather that the Methodist Church in Australia would ask its opposite number in Britain to nominate a body of Methodist would-be emigrants. These would sail *en masse* and would be received and cared for in Australia by the Methodist authorities.

The underlying idea, of course, is that the nexus of a common faith would help the British Methodists over the first rough years of settlement.

THE EXAMPLE OF THE MORMONS.

I hope no Methodist will take offence if I say that this idea has already been carried out, and with astonishing success, by the Mormons.

In the way of colonizing a new country, there is very little that can not be learned from a study of the Mormon settlements in Idaho and New Mexico.

They went out from Utah as members of one religious community.

The bond that held them together was the religious bond, reinforced by the discipline of their Church; and the co-operative spirit which runs through Mormonism and makes mutual helpfulness the rule of all its undertakings never showed to better advantage than in the work of founding new settlements in a strange land.

To some persons in Great Britain it may be revolting to hold up the "Mormons" as an example in any worthy endeavor, but those persons are the gullible victims of mendacious stories circulated by men and women who "for love of paltry gold" have villified a noble people. It is gratifying to note, however, that there are newspaper writers in this country willing to recognize good, even though it is found among the despised "Mormons." The correspondent of the *Evening Standard* speaks a significant truth when he says, in referring to the Latter-day Saint colonies, that "there is very little that can not be learned from a study of the 'Mormon' settlements."

Any one who has witnessed the changes effected by the Latter-day Saints in the waste places of Western America has a feeling of homage and respect awakened for the men and women who toiled so diligently to transform a desert into a garden. It takes men and women of unflinching courage and stalwart ability to venture into a barren waste, infested with savage Red-skins, howling wolves, poisonous snakes and unyielding cacti for the purpose of subduing it. Ardent industry is demanded for such a work—industry that taxes human energy to the uttermost and that sets the bravest heart upon its mettle. If proof is needed of the upright lives of the early Latter-day Saints, the settlements erected by them in a desert, stand as effective witnesses to their integrity.

Yes, colonists to a new land can learn much from these much-maligned "Mormons."

But, great though their achievements are in conquering a new country, they provide a still greater lesson for mankind. Not only in the way of colonizing is there "much to be learned from a study of the 'Mormon' settlements," but also in the way of practicing the true doctrines of the Gospel of Christ, can these people give instruction. Men and women the world over are deserting the pseudo-Christianity which now pervades the earth; thinking persons are recognizing that the simple Gospel which Christ taught has been perverted, and that the religions of the day have "become as sounding brass or a tinkling cymbal." And nothing is more natural than that the denominations should have drifted away from the Savior's teachings, since they long since lost the authority to act in the name of the Redeemer. God is not directing their activities, for, as they admit, "the heavens are sealed; there is no need of further revelation."

But, the "Mormons" can teach the world something in this regard. They declare that the authority of God is again upon the earth; the heavens have been opened and God once more reveals His will to His duly-appointed servants. No longer need men equivocate about the doctrines of the Gospel, for Christ has established His Church and He is directing its affairs. Little does mankind realize that the derided "Mormons" are the only ones vested with the authority of the Priesthood of God. If mankind did realize it, there might be a more sympathetic response to the message which the Latter-day Saints are carrying to the world.

Because of the divine guidance which they receive and because of the true Gospel which they possess, the life of every true Latter-day Saint is worthy of emulation. Here, in the field of practical religion, can the world obtain great instruction from "a study of 'Mormon' settlements." A perusal of the thirteenth Article of Faith reveals the principles which actuate a true Latter-day Saint: "He believes in being honest, true, chaste, benevolent, virtuous, and in doing good to *all men*. . . . If

there is anything virtuous, lovely, or of good report or praiseworthy, he seeks after it."

That means that Latter-day Saints eschew lying, deceit, treachery and kindred evils and that they cherish honesty, integrity, uprightness. Men are honest one with another; they respect each other; they are true to themselves, to their fellowmen and to their God.

Chastity and virtue, to the Latter-day Saints, are as dear as life itself. The Church of Christ looks upon immorality as a most heinous sin—one, second only to the shedding of blood. Its members teach their children from babyhood to shun even the semblance of sexual sin. When a true Latter-day Saint young man leads a Latter-day Saint young lady to the altar in marriage, he has given her the assurance and she knows that her hand is clasped within that of a young man as chaste as she. The Latter-day Saints realize that a pure home makes for a pure society.

Benevolence is also a principle among them, and they purpose to apply the "golden rule" in very deed. The eleemosynary organization in the Church of Jesus Christ of Latter-day Saints is such that no one of its members needs want for the necessities of life. By a system of fasting two meals on the first Sunday of each month, members are afforded an opportunity to contribute the amount that they would have expended for those meals to the maintenance of the worthy poor. This arrangement not only provides funds for the support of the poor, but it also entails a spiritual blessing for the persons practising it. Because of their fasting, they are drawn into closer contact with their Creator.

In other fundamentals that make for a better society, the world can be shown principles where it has much to learn from the "Mormons." The Latter-day Saints say to all the world: "Come, our way of life is best because it works best. Our way of life is the Way the Savior taught when He ministered among men."

The Latter-day Saints have tested His Way and they have found it practicable and benefical. Mankind would do well to follow their example and give Christianity a trial.

G. Martin Hopfenbeck.

APPRECIATION FOR GIFT TO PALESTINE FUND.

Appreciation for the contribution of $1,000 (£200) which the Church of Jesus Christ of Latter-day Saints recently made to the Palestine Foundation Fund is expressed in an article which appeared in a recent issue of the *American Israelite*, a prominent weekly Jewish paper. The article, which reproduces also an interview in the Kansas City *Jewish Chronicle*, pays high tribute to the "Mormon" leaders and people. It follows:

"THE MORMON CHURCH CONTRIBUTES.

"At the instance of Oscar Leonard, of St. Louis, who has been making a tour in behalf of the Palestine Foundation Fund, the 'Mormon' Church contributed $1,000.

"In an interview with a representative of the Kansas City *Jewish Chronicle*, Mr. Leonard said:

"'One of the most interesting and encouraging things to me, was the contribution of $1,000 by the "Mormon" Church to help rebuild Palestine. It is not so much the contribution, although money is needed very badly in Palestine at this time, but the fine spirit in which it was given, that impressed me and pleased me most.

"'President Heber J. Grant and his two counselors, Messrs. Charles W. Penrose and A. W. Ivins, and I were in conference for over an hour. All three of them are leading business men and financiers of their state. Yet they found time to listen to the story of the rebuilding of Palestine. Furthermore, the interest that they evinced, and the questions they asked, indicated clearly that their friendship for the Jewish people is close and sincere. Incidentally, I can say that I wish that all classes in America were as interested in this historic movement of our people.

"'I must say, that like the average American, I went to Utah with my well-defined prejudices against "Mormonism." From all I have seen, and from all I have been able to learn from my extended visit there, I must admit that I was absolutely wrong in my pre-conceived notions. If the Jews have any better friends than the "Mormons," I don't know where they are. I say that after having traveled extensively both in this country and abroad. From what I have learned from the leaders of the "Mormon" Church, they have an abiding faith that Palestine will be rebuilt and that the Jews will have a glorious future there. In making a contribution of $1,000 the heads of the "Mormon" Church made it clear that they are not doing it as a charity, but to help a cause in which they believe."

The attention of the First Presidency to the above article was called by Rabbi Adolph Steiner of Salt Lake City. Rabbi Steiner's letter to President Grant, which accompanied the clipping, is as follows:

"January 19, 1924.

"Hon. Heber J. Grant, President L. D. S. Church,
Salt Lake City, Utah.

"My Dear President Grant:

"Inclosed herewith is an article clipped from the *American Israelite*, a weekly Jewish paper, which might interest you. Allow me, if you please, at this time to express to you and your associates my own sincere appreciation of your splendid spirit which is exhibited at every hand towards all things that mean

progress and development in the realm of brotherly love and true religion.

"With best wishes for the success and prosperity of the Latter-day Saint Church under God, I am,

"Yours very respectfully,

ADOLPH STEINER."—*Deseret News.*

SWISS AND GERMAN MISSION PUBLISHES A SUNDAY-SCHOOL MAGAZINE.

So great has been the success of the Sunday-school work in the Swiss and German mission that it has become necessary to publish a periodical dealing exclusively with Sunday-school problems. For the past year, a mission Superintendency of Sunday-schools has been functioning in Switzerland and it has met with such encouraging results that it is now proposed to extend its work to cover Germany also. The new publication bears the name *Unsere Sonntagsschule* (Our Sunday-school), and is issued quarterly for the present. Its purposes are set forth in an article by President Fred Tadje in the first number, issued January 1924:

"WHAT ARE THE PURPOSES OF OUR SUNDAY-SCHOOL MAGAZINE?

"In issuing this new publication, it is our object, above all, to systematize and to promote the Sunday-school work in this mission. The *Sonntagsschule* is the official organ of the Sunday-schools of this mission and it should and will be an indispensable guide and help for all co-workers in this great work. To this end, it will contain instructive courses and assignments which make for a uniform organization and order as well as for the uniformity of all our Sunday-schools; beyond that, it aims in general to build up the Sunday-school work in this mission more perfectly, inwardly and outwardly, and to approach "nearer to the ideal."

"Then, a more general part will afford the children, and also the officers and teachers, stories, poems, songs, plays and other valuable material from which they can receive instruction and enjoyment. As soon as possible, the children themselves will be offered an opportunity to contribute; it may be that we arrange worthwhile articles or that we publish particularly striking essays, drawings, pictures, etc., from the children.

"However, the thing that is of paramount importance to us is the systematic management of the most important field in the Sunday-school work. In order to be really of help and service to the Sunday-school workers in their individual departments, we have provided, in each number of our publication, special subdivisions for the superintendents, the teacher-training classes,

the choristers and organists, the secretaries, the kindergarten classes, etc., where their work will receive special attention. In connection with this, a suggestion-box will be maintained for expressions from our readers and for exchanging of their mutual experiences; it will also give them an opportunity to obtain necessary information.

"Thus, we confidently hope to make the *Sonntagsschule* so comprehensive and many-sided that it will be not only what the Sunday-school worker has wanted for a long time, but that it will also be a friend to the young and to all those who feel young and love the youth. Finally, we hope for the support of the parents, for it is our principal aim to serve them and their children.

"Our new undertaking may appear somewhat extreme to some. We believe, however, in the possibilities of its future development and in the success of its mission—better Sunday-schools, better teachers, better children and better parents. This is the first time in the history of the Church—at least as far as we know—that a mission has attempted to publish its own Sunday-school organ. We depend upon the friendly help of our members and friends, and invite them to subscribe to this publication. Already, a large number of experienced Sunday-school workers have proffered their services; the carrying out of our editorial program is thus far assured. That the financial part of the plan may now be carried out—that is, that we receive sufficient subscriptions—is the duty of the Saints in the Swiss and German mission, especially all those who are engaged in Sunday-school work.

"We hope and pray that the *Sonntagsschule* will find a warm and friendly acceptance everywhere and that the demand will soon be so great that we shall be obliged to issue the publication each month instead of each quarter year.

FRED TADJE, Mission President."

A NOBLE REVENGE.

AN officer in the army one day struck a common soldier. He was young and hot-tempered, and he forgot the respect due to himself, and the duty he owed his neighbor.

The soldier whom he struck was a young man, too, and noted for his courage; he felt the insult deeply. Military disciple forbade that he should return the blow; he could only use words. Perhaps he was hot-tempered, also, for he said to the officer:

"I will make you repent it!"

So they were ill friends.

One day, in the heat of a furious engagement, the young soldier saw an officer who was wounded and separated from his company, gallantly striving to force his way through the enemies who surrounded him. He recognized his insulter, but without a

second thought, rushed to his assistance. Supporting the wounded man with his arm, together they fought their way through to their own lines.

Trembling with emotion, the officer grasped the hand of the soldier, and stammered out his gratitude.

"Noble man! What a return for an insult so wantonly given!"

The young man pressed his hand in turn, and with a smile said gently:

"I told you I would make you repent it."

From that time they were as brothers.

Such is the nobility of a generous heart.

FROM THE MISSION FIELD.

Appointment of Conference Clerk.—In a special meeting of the traveling Elders of the London conference the 29th ult., Elder Emerson C. Willey was honorably released as conference clerk. Elder A. Lewis Elggren was sustained and set apart to that position.

Baptism.—Saturday, the 26th ult., a baptismal service was held at Sunderland (Newcastle conference). Five candidates were baptized by Elders W. Scott Day and Wallace P. Galbraith. They were confirmed by President William M. Harris and Elders Don Clyde, Roger Howey, Fredrick Oates and Thomas R. Mann.

Branch Reorganization.—The North London branch (London conference) was reorganized the 20th ult. Elder Don M. Rees, having been honorably released from his missionary labors to return home, was released as branch president. Elder Karl P. Weiler was sustained as branch president, with Elder A. Lewis Elggren as first counselor.

Branch Conference.—The Hyde branch (Manchester conference) held a successful annual conference the 10th inst., with President William Blackburn presiding. A pleasing and instructive program was rendered by the Sunday-school pupils in the morning session, after which President Blackburn spoke to the children. The speakers of the evening session were Elders Charles A. Halverson and George T. Blanch and President Blackburn. Mrs. Ivy Forbes sang a sacred solo. A large number of Saints and investigators was present.

Socials.—Wednesday, the 30th ult., the Hull branch Sunday-school (Hull conference) held a delightful social and tea for members and friends of that organization. Superintendent Robert H. Summers provided the fun for the little folk by portraying a

"circus clown." Elder Samuel P. Martin distributed toys and presents to the children who had been in regular attendance at Sunday-school during the past year. Following the tea, a musical program was presented and games were enjoyed by all.

Wednesday evening, the 13th inst., the Relief Society of the Liverpool branch (Liverpool conference) gave a tea and musical program. A large number of Saints and friends was in attendance. Elders Russell H. Blood, William E. Allen, G. Martin Hopfenbeck, William A. Monson, Ernest K. Freckleton, John M. Jones, Lewis F. Hansen, Grant W. Pett, George A. Baker and Ernest C. Moore were present.

Meetings of Traveling Elders.—The traveling Elders of the Hull conference met at Hull in regular monthly Priesthood meeting on Saturday, the 2nd inst. The brethren gave splendid reports of their labors and of the conditions in the various branches throughout the conference. A feature of the meeting was an inspirational discourse delivered by Elder Kenneth A. Brady on "The most effective way of presenting the Gospel message to the world." President K. Marsel Widtsoe gave instructions for the ensuing month.

Saturday afternoon, the 2nd inst., the traveling Elders of the Manchester conference met in regular monthly Priesthood meeting. President William Blackburn reported that the conference is in a very prosperous condition, new fields of labor are opening up and energy is being manifested in all the various activities. The Elders gave encouraging reports of their labors and of the condition of their respective branches.

Priesthood Meetings.—Discussions pertaining to the Word of Wisdom comprised the feature of the general Priesthood meeting of the Free State conference which was held the 4th inst. at the home of Brother Herman Horlacher at Dunloaghaire, County Dublin. President Benjamin R. Birchall presided and gave stimulating instructions as to how a person who has been accustomed to breaking the Word of Wisdom can refrain from doing so. Elder Walter H. Allington, Jr., outlined some of the benefits to be derived from the observance of the Word of Wisdom. All the traveling Elders of the conference and ten local brethren were in attendance.

A general Priesthood meeting of the Manchester conference was held the 2nd inst. President William Blackburn reported the condition of the conference as being favorable. He urged the Saints to live in accordance with the laws of the Gospel and to render obedience to all the commandments of God. At the close of the meeting a delightful social was held under the auspices of the Bolton branch.

SECRET THOUGHTS.

I HOLD it true that thoughts are things
Endowed with bodies, breath and wings,
And that we send them forth to fill
The world with good results—or ill.

That which we call our secret thought
Speeds to earth's remotest spot,
And leaves its blessings or its woes
Like tracks behind it as it goes.

It is God's law. Remember it
In your still chamber as you sit
With thoughts you would not dare have known
And yet make comrades when alone.

These thoughts have life and they will fly
And leave their impress by and by
Like some rash breeze whose poisoned breath
Breathes into homes it fevered breath.

And after you have quite forgot
Or all outgrown some vanished thought
Back to your mind to make its home,
A dove or raven it will come.

Then let your secret thoughts be fair,
They have a vital part and share
In shaping worlds and molding fate—
God's system is so intricate.

—ELLA WHEELER WILCOX.

DEATH.

COOMBS.—Elizabeth Jane Coombs, wife of Fred Coombs, president of the Swindon branch (Bristol conference), died January 28th, aged sixty-three years. Deceased was baptized January 23rd, 1909, by Elder Louis A. Little and was confirmed by Elder M. Clarence Robinson. A short funeral service at the home was conducted by President John E. Wahlquist.

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